A U M

Considering sacrifice and good works as the best, these fools know no higher good, and having enjoyed their reward on the height of heaven gained by good works, they enter again this world or a lower one.—*Mundaka Upanishad, 1st mun., 2d kand., 10.*

That which cannot be seen nor seized, which has no family and no caste, no eyes nor ears, no hands nor feet, the eternal, the omnipresent, infinitesimal, that which is imperishable, that it is which the wise regard as the source of all beings.—*Ibid., 1st mun., 1st kand., 6.*

THEOSOPHY

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

WHAT IS THE MEANING OF IMPERSONALITY?

THE QUESTION OF PERSONALITY IS SO LARGE THAT IT MIGHT SEEM AS THOUGH ITS SUCCESSFUL SOLUTION SHOULD RESEMBLE THE WORKING OUT OF A COMPLICATED MATHEMATICAL PROBLEM. BUT THE GREATEST TRUTHS ARE THE SIMPLEST, AND IF WE REFLECT A MOMENT ON WHAT IMPERSONALITY *ISN'T*, PERHAPS IT WILL HELP US TO SEE WHAT IT *IS*.

SOME ORATE FORCIBLY AGAINST PERSONALITY. THAT DOESN'T PROVE THEY ARE FREE FROM IT.

SOME SAY LITTLE, BUT THE EFFECT OF WHAT IS SAID IS TO IMPLY THAT *THEY* ARE IMPERSONAL. THEY SEEM SO MODEST, BUT ARE ONLY POLITIC.

SOME ARE AFRAID TO TALK ABOUT PERSONALITY, THINKING THAT IT MUST BE SHUNNED AS AN OGRE.

YET OTHERS PREACH A DOCTRINE OF IMPERSONALITY WHICH TAKES EVERYTHING HUMAN OUT OF LIFE AND MAKES OF IT A COLD NEGATION. THIS DOCTRINE HAS NO PATIENCE WITH *EVOLUTION*—ALL FAULTS MUST DISAPPEAR AT A SINGLE STROKE.

IMPERSONALITY ISN'T TALKING; IT ISN'T SILENCE; IT ISN'T INSINUATION; IT ISN'T REPULSION; IT ISN'T NEGATION. ABOVE ALL, IT ISN'T A DIPLOMACY WHICH MASKS *AMBITION*.

IMPERSONALITY MEANS FREEDOM FROM PERSONALITY, BUT NONE OF US ARE GOING TO ATTAIN THAT, RIGHT AWAY; WE ARE DOING WELL ENOUGH IF WE ARE PERSISTENTLY, ALBEIT SLOWLY, OVERCOMING.

FOR PRACTICAL PURPOSES:—IF WE ARE DEVELOPING THE CHILD-HEART; IF WE ARE LEARNING TO LOVE THINGS BEAUTIFUL; IF WE ARE BECOMING MORE HONEST AND PLAIN AND

SIMPLE; IF WE ARE BEGINNING TO SENSE THE SWEET SIDE OF LIFE; IF WE ARE GETTING TO LIKE OUR FRIENDS BETTER AND EXTENDING THE CIRCLE; IF WE FEEL OURSELVES EXPANDING IN SYMPATHY; IF WE LOVE TO WORK FOR THEOSOPHY AND DO NOT ASK POSITION AS A REWARD; IF WE ARE NOT BOTHERING TOO MUCH ABOUT WHETHER WE ARE PERSONAL OR IMPERSONAL—THIS IS TRAVELING ON THE PATH OF IMPERSONALITY.

THIS IS FOR THE INDIVIDUAL.

FOR THE T. S. A. IMPERSONALITY MEANS NOT TO WORSHIP ITSELF AS AN ORGANIZATION; TO ENDEAVOR TO GET BROADER AND FREER; TO MERGE ITSELF, MORE AND MORE, INTO THE LIVING SPIRIT OF THE MOVEMENT—ITS HIGHER SELF; TO NEITHER DESPISE ITSELF BECAUSE IT IS A FORM NOR TO EXALT ITSELF BECAUSE IT HAS A SOUL; TO BECOME LESS DOCTRINAL AND MORE *HUMAN*.

R. C. *(July 12, 1897.)*

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.

—Bhagavad-Gita, Chapter XIII.

I AM really sorry that conditions are as you mention. I can sympathize with you in this, because I have had similar fortune. But while it has been bad from one point of view, it has had advantages which go to the strengthening of character, and in it all I find good experience.

When we come to consider that the purpose of life is to learn and that it is all made up of learning, the circumstances by means of which we learn become of minor importance. As Mr. Judge once wrote me under similar circumstances: "The ocean of life washes to our feet and away again, things that are both hard to lose and unpleasant to welcome, yet they all belong to life; all come from the Great Self that is never moved. So lean back on the Self—be like the great bed of the ocean that is never moved though storms may ruffle its surface." I know that you understand this attitude. It does not mean that we should cease to do the best we can at all times, but that we know that whatever comes all is well. Everything is taken as merely a lesson from which growth and knowledge may be obtained, and while we may appear to struggle for many

* From the Letters of Robert Crosbie. Here published for the first time.
—EDITORS.

things, yet our minds may not be set upon the things themselves, but upon the performance of our duty as our expanding knowledge gives us perception. Thus would we be like the ocean, the surface in action, the greatest part of us calm—unmoved.

I am glad to have your confidence so that you may speak frankly at all times—not that any personal knowledge of each others' past experience is necessary—it is the fact that you feel that way that counts. We both know that what a man has been through, or has appeared to have been, matters not at all; what does really matter, is what is he now and what is he trying to do. I think that the attitude at all times should be—fear nothing, doubt nothing, regret nothing, but Go On. It seems sometimes a waste of words to be writing these things to you, because I am sure you know them. Still, on the other hand, I know that one needs reminding sometimes when in the swirl of engrossing events. Once when I was talking with Judge and showing much concern over a probable action, he said, "You can't prevent people from doing what they can do." A truism—something I knew very well—but his words at that time have served me many a time since. What he said came from "the heart," as my words and thoughts go to you. Perhaps that will explain why you find something other than the words and ideas, in what I write. If it is true—and I think it is—that everything in Nature is septenate, then words and ideas are septenate—but this opens a large subject. I am writing this in the office 'mid noise, confusion and interruption, and just these few words with whatever they may carry to you.

There is a passage which you may have seen in one of the books: "And that power which the disciple shall covet, is that which shall make him appear as nothing in the eyes of men." This refers to getting rid of the personal idea; the wish to have one's attainments noted. The power of the personality is great and insidious. It retains its hold very often when the aspirations and efforts are noble in character. It is the most difficult thing to be overcome in *our* race, where the training is all in accentuation of it. Especially is this so when one is taking a public leading part. Adulation fosters ambition (if the least thought of self remains); the person accepts the leadership as something due to him or her, and the faults remain even though changed in direction. It is the last foe to be conquered. Do you wonder then that —— and —— have fallen short, when it is evident that they do not even perceive how personal they are? They have taken upon themselves (their personal selves) prerogative of spiritual direction. A sort of popery is the result: a sense of infallibility, which doubtless they would intellectually deny, while giving evidence of its possession. Ambition to shine, to be looked up to—that is the curse that blighted both. Less prominent members have not been subjected to the same pressure, and may have learned from their mistakes. There must be compensation for them somewhere, somehow, as the great

wheel of the Law rounds the cycles. They are to be pitied for whatever of failure we may be able to perceive. We will be wise if we do not fall into the same error when Karma tries us.

I think that the sense of personal supremacy was so strong in both of them that they were unable to take advice on that line. Efforts were made to open their eyes. A mental bias cannot be changed even by one so wise and powerful as a Master. If the one in error cannot see his fault, nothing can be done. Another life in a humbler station, the lesson may be learned.

How can Masters use such vehicles and use Judge? William Q. Judge was a different class of being to either of these mentioned. He was an adept using a *body* of the race. The others had merited the opportunity by services in other lives. The possibility of failure was there and known, no doubt; so also was the possibility of success. No one can predicate the result in such cases. In any event, the fact that the opportunity was offered them, is evidence that under Karma they had the right to try. Neither H.P.B. nor W.Q.J. needed to make the effort for themselves. The work to be done is for the race *and must be done by men and women of the race;* there is no other way. So that, remembering that —— and —— are of our imperfect race, under the circumstances, their lack of success is not to be wondered at. We have the karmic opportunity of profiting by the lesson their failure teaches. Perhaps we may take the lesson and be ready to help them, when we all return to life again to continue the work begun.

As I understand it Masters cannot interfere with Karma. They work at the proper season, and with such instruments as are provided by Karma. That better instruments were not ready is undoubtedly due to our racial development—the accentuation of personality being its predominant note. Just here occurs to my mind the shortest verse in the Bible, "Jesus wept," and its connotation, "How I would have gathered ye under my wings, but ye would not." Human history is full of such failures, but through it all there have been those who have attained a measurable degree of success, and who are seldom the ones in the public eye.

We must also remember all the time, that there are intelligent evil forces at work continually, to defeat the emancipation of humanity from selfishness—beings, in fact, whose very existence depends upon selfish desire and its many ways of expression. The plane of existence of these beings is the earth and its psychic atmosphere. Our work is to people our current in space with such thoughts as tend to dissipate its influence, and to assist such thoughts in others by awakening them to the realities which have been placed within reach of our understanding.

And behind all are the Masters who have not deserted us and never will, so long as there remains a spark of true devotion.

THE THEOSOPHICAL MOVEMENT*

CHAPTER VII.

THE opening of the year 1885 found the Theosophists in India in the utmost disorder and disarray, assailed on all sides from without by triumphant enemies, prey to confusion and recriminations within. Deserted by the Indian Convention under the influence of Col. Olcott, H. P. B. lay physically ill, wavering between life and death.

Col. Olcott, availing himself of an invitation previously extended to him in recognition of his "Buddhist Catechism," his support of Buddhist schools in Ceylon, and his industrious efforts to promote and foster a revival of friendly intercourse between the Northern and Southern wings of the Buddhist faith, left almost immediately for a visit to the Burmese capital, Mandelay. On his arrival at Rangoon, *en route* to the court of Theebaw III, he was met by the leading Buddhist priests and dignitaries. Here he was cordially received and remained for a considerable time, holding conferences, giving lectures, and regaining his spirits in an atmosphere removed from the depressing situation at headquarters. Just as he was on the point of proceeding to Mandelay he received a telegram from Damodar K. Mavalankar urging his immediate return to India because of the apparently fatal turn in the condition of H. P. B.

It can scarcely be doubted that Col. Olcott's return to headquarters was impelled by what were to him equally urgent reasons, for at the same time he was in receipt of advices from his Hindu intimates that affairs were fast becoming desperate. He was advised that many lodges were lapsing into dormancy, others threatening to dissolve; that his General Council was divided into two camps, with those opposed to him in the ascendant. The facts appear to have been that in addition to those few who had remained steadfastly loyal to H. P. B., numerous other European and some Hindu members had, by reaction, felt to some extent the monstrous injustice done H. P. B. and were in the mood to make the "President-Founder" the scapegoat for the timidity and the lukewarmness of all. The sense of present and impending loss caused many to realize the fatal error of deserting H. P. B., and as all knew that the Convention's action was directly due to the sanction and inspiration of Col. Olcott, a determined movement had gained headway to limit his autocratic control and direction of the society's affairs, by making the Council an actual executive and responsible governing body, instead of as hitherto the mere cloak and instrument of the President's wishes. This spontaneous feeling was placed before H. P. B., and she had given her signature of approval in the following words: "Believing that this new arrangement is necessary for the welfare of the Society, I approve of it, so far as I am concerned."

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* Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

Olcott, who had been foremost in the belief that it was necessary to abandon H. P. B. "for the honor of the Society" and to preserve it from shafts aimed at it through H. P. B., now felt himself stung to the quick by these evidences of defection and disaffection on the part of the members towards himself. After consultation with his friends he went straight to the mortally stricken H. P. B., as all thought her, and besought her to restore him to his former status and function. Clouded and piecemeal as are the published fragments of information concerning the events of those trying months, certain facts seem clear in the light of subsequent history. It would appear that Col. Olcott recognized and admitted his faults, promised to take a more loyal and consistent course in the future, and agreed to pursue a less arbitrary policy in his management of the Society. Knowing that his devotion to the well-being of the Society was constant and unswerving, whatever his mistakes due to his vanity and self-sufficiency, and always tolerant and generous to the last degree toward friend or foe, it is clear that H. P. B. accepted his repentance and professions and once more lent him her powerful protection. She withdrew her authorization of the proposed changes, smoothed out the personal feelings aroused between Olcott and his partisans and those opposed to his rulership, and left to him to make as of his own volition and accord the needful modifications of policy and conduct. This is the secret of the various notices in the *Supplement* to "The Theosophist" for May, 1885, concerning the "Formation of an Executive Committee," the "Special Notification," and the "Special Orders of 1885." Likewise in these events will be found the explanation of Col. Olcott's visit to Mr. Hodgson and his effort to get that gentleman to take a more impartial if not more friendly attitude toward the Theosophical evidences and explanations connected with the phenomena which Mr. Hodgson was investigating almost entirely from the standpoint of the Coulombs and the missionaries. Sincere and well-intentioned as this move of Col. Olcott's undoubtedly was, it could but serve, in view of all the circumstances, to increase and confirm the already acute suspicions of Mr. Hodgson; and this, as we have seen, is what in fact occurred. Col. Olcott also, in his new zeal, made strenuous and partly successful efforts to procure the writing and publication of articles favorable to H. P. B. and her phenomena in various Indian papers.

But knowing well the weaknesses as well as the virtues of her colleague, H. P. B. was under no illusions as to the final outcome. She knew that Olcott believed her to be a "medium" and some of her phenomena bogus; knew his self-esteem, his doubts, jealousies and suspicions; knew only too well the personal ambitions, rivalries and animosities with which the headquarters were rife. As appeared many years later, she addressed on April 11, 1885, a letter to Col. Olcott, in which she told him that no parole loyalty would suffice to repair the mischief that had been done; that she had willingly borne and would continue to bear in her own person the evil Karma engendered by him and by the Society, but that in deserting her the

Society and its leaders were in fact deserting the Masters whose Agent she was; that she had done her best for them all, but that she could not avoid for them the harvest of their own mistakes and ingratitude.

This letter was written by H. P. B. after she had resigned her official relation with the Society as its Corresponding Secretary, and after she had left India. Col. Olcott suppressed this letter and in all his voluminous writings never referred to it. It was preceded by her formal letter of March 21, addressed to the General Council, submitting her resignation, which was accepted. The published interchange assigned the illness of H. P. B. as the cause of her severance of relations officially with the Society in India, and the same cause was given for her departure. This was all true but the deeper reason, the occult basis, was the rejection by Olcott and his associates of the paramount status of H. P. B., as shown by the letter mentioned as well as by the report of a conversation with one of the Mahatmas at the same period, which Report was also suppressed by Col. Olcott and never referred to by him, though partially coming to light many years later.

The departure of H. P. B. was hailed with a sigh of relief as from a mighty burden by Col. Olcott and his associates. Counting upon her deathless loyalty, while feeling himself relieved of all obligation toward her, Col. Olcott at once set actively to work to make the Society independent of H. P. B. The June number of "The Theosophist" was prefaced at the head of the text with an italic insert accompanied by a "printer's hand" and reading as follows: *"The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document."* This insert was repeated during the succeeding months including the September issue, after which it was omitted. In the same (June) number Col. Olcutt published over his signature a leading editorial on "Infallibility," devoted to a disclaimer of any reliance by the Society on anyone's assumed powers, knowledge or status, or that such reliance was in any way necessary for the Society's success or existence. This editorial, like the insert mentioned, was, of course, aimed at H. P. B. and her status as the Agent of the Masters supposed to be behind the Theosophical Movement and the Theosophical Society. Indirectly, it was at the same time an assertion of his own pre-eminence as the Head of the Society, since the only "official documents" were those issued by himself as "President-Founder," or at his instructions.

Damodar K. Mavalankar, next to H. P. B., the most loved and the most envied of the Theosophists in India, and, aside from her, the only one of them known to be in constant active touch with the Masters, had been her faithful and devoted servant and indefatigable worker in the Cause. Much of her correspondence throughout the world had been carried on by him under her direc-

tions; visiting chelas at headquarters were largely cared for by him; the chief burden of the getting out of "The Theosophist" fell upon his shoulders; and he had shared with her the stigma of the Coulomb charges and Mr. Hodgson's investigating suspicions. He remained at Adyar for some time after the departure of H. P. B., doing what could be done for the few who possessed the elements of real loyalty and steadfastness. Towards the latter half of the year he left headquarters on a "pilgrimage," and was last publicly heard of near the Thibetan frontiers. By many he was thought to have perished of exposure, but there can be little doubt, from hints afterwards given by H. P. B. and Mr. Judge, that in fact he was called by the Masters into Their direct service and company. He thus received the reward of his undying devotion and his uncomplaining endurance of the tribulations consequent upon his human defects and mistakes. Of him the Master K. H. wrote, "Before he could 'stand in the presence of the Masters' he had to undergo the severest trials that a neophyte ever passed through." Damodar had first met H. P. B. early in 1879, had immediately forsaken everything that men hold dear to become her faithful servant and chela, and in the ensuing years of his probation had remained steadfastly loyal to her and her mission "without variableness or the shadow of turning." Of his subsequent fortunes, his present status, his future relations with the Theosophical Movement, the story remains untold; one of the unwritten chapters of the "Second Section."

As the months went by it began to be apparent that the life of the Society in India could not be maintained by its venous circulation alone. The contents of "The Theosophist" deteriorated in quality, the circulation of the magazine diminished, numerous branches ceased to exist except on paper, the membership fell off in others, contributions and dues lessened, and the Society was fast falling into mere discussion of the endless metaphysics of Hindu faiths and philosophies. On the other hand news began to permeate the Indian membership that H. P. B. was being visited in her European retirement by staunch friends, corresponded with by an ever-increasing number of inquirers, supported by the adherence of new and notable persons. Col. Olcutt, who had ever a weakness for the acquaintance of the great and the near great, began to take stock of "the fortunes of war." Nor can it, we think, be doubted that as time went on, as her absence and his sense of loss of the old daily intimacy, the old strong and unfailing guidance of the "lion of the Punjab" grew more keen; as the truer and nobler side of his nature had opportunity to reassert itself—that side of his nature which had inspired him in the beginning to do as Damodar had done, to give up all to follow her in her unknown path—it cannot be doubted, we think, that Col. Olcott repented him of the mistakes and lukewarmness of the recent years, and endeavored so far as was in his power, short of a public disavowal of his mistaken course, to remedy his failures. And in this he was strengthened by the treatment ac-

corded him by H. P. B. She chided him as little as might be, she continued unfailingly to send him articles for insertion in "The Theosophist," she made a will bequeathing to him her entire interest in the magazine and making over its entire revenue to him; she encouraged by every means in her power every good effort, every good impulse that arose from him; laughed at her own miseries and misfortunes, and made light of all obstacles in the way.

Col. Olcott was supported and encouraged also by the goodwill of those near at hand who had remained steadfast in devotion to H. P. B. without withdrawing their countenance from him. All these factors had their compelling influence, and at the Indian Convention at the close of 1885 his public Address as President to the assembled delegates and visitors was marked by the expression of strong feeling and sincere declarations in respect to H. P. B. In this mood he was willing to retire as President to promote the solidarity and renewed life of the Society. Says the Report of the Convention as published in the *Supplement* to "The Theosophist" for January, 1886:

"The President being called away temporarily on business, and Major-General Morgan occupying the Chair, the following resolutions . . . were carried by acclamation with great enthusiasm: *Resolved,* That in the event of the health of Madame H. P. Blavatsky being sufficiently restored, she be requested to resume the office which she has relinquished. *Resolved,* That the charges brought against Madame Blavatsky by her enemies have not been proven, and that our affection and respect for her continue unabated. *Whereas* the Convention has heard with great sorrow from the lips of the President-Founder, Col. H. S. Olcott, the expression of his desire to retire to private life on account of his competency for his present duty being questioned by some, the Convention unanimously *Resolve:* (1) That the President-Founder has by his unremitting zeal, self-sacrifices, courage, industry, virtuous life and intelligence, won the confidence of members of the Society and endeared himself to them throughout the world; and (2) that as this Convention cannot for one moment entertain the thought of his retiring from the Society which he has done so much to build up, and has conducted safely through various perils by his prudence and practical wisdom, they request him to continue his invaluable services to the Society to the last."

This approach to real union, this united aim, brotherly feeling and mutual support in the spirit of the First Object, as manifested by the Convention, had its immediate beneficial effect, and for the ensuing three years the Society in India shared in the prosperity of the Movement throughout the world, the rising tide after the S.P.R. attempt to wreck the Society. It is worth while for students to note that every storm that ever raged about the Society had its inception in neglect of the First Object and its practical application, brotherly loyalty and devotion; every recovery from wounds and losses was

due to a return to the fundamental basis of the Society and the fundamental precept of the "Second Section"—instant readiness to "defend the life or honour of a brother Theosophist even at the risk of their own lives." Had this been borne in mind by those who were "quick to doubt and despair, who had worked for themselves and not for the Cause," had the consistent example set, no less than the precepts given, by H. P. B. been made the rule of action by those responsible for the policy and conduct of the "Third Section" —the Theosophical Society proper—the "solidarity in the ranks" of the Society would not only "have enabled it to resist all external attacks, but also have made it possible for greater, wider and more tangible help to have been given it" by the First and Second Sections, "who are always ready to give help when we are fit to receive it."

From this survey of the affairs of the Society in India in the period from 1885 to 1888, it is now necessary both to follow the widening stream of the Movement, and to gain the benefit of the contrast shown during the same period, first in Europe and then in America.

H. P. Blavatsky left the headquarters and sailed from India at the beginning of April, 1885. Such was her physical condition that she had to be carried on board the vessel. Accompanied by her physician and an attendant she voyaged to Naples, Italy, where she remained for some months in sickness, poverty, and isolation. From there she removed in the summer to Wurzburg, Germany, where she was visited and sustained by the devoted Gebhards of Elberfeld. Thither also came the Countess Wachtmeister, widow of the late Swedish ambassador to England. Countess Wachtmeister was an Englishwoman by birth, a natural "psychic" who had been interested in Spiritualism and then in the Theosophical phenomena. She had become a member of the London Lodge and had met H. P. B. at London the year before. Hearing of the distress into which H. P. B. was plunged, and convinced by her own experiences that the phenomena of H. P. B. were genuine, the Countess came from Sweden to visit her. What she saw and felt caused her to remain, and from then onwards the Countess gave herself up to the service of H. P. B., as friend, as companion, as amanuensis, as voluntary servant. To Wurzburg came also friends and correspondents of Dr. Franz Hartmann, whose experience and intuition of the real nature of H. P. B. were always strong enough to keep him loyal despite the frictions of personalities between himself and others. Here came Dr. Hubbe-Schleiden, the noted German savant, who had met H. P. B. the year before at the Gebhards and who, like Dr. Hartmann, had absorbed enough of her philosophy to keep him energized for the remainder of his life in channels akin to the work of the Theosophical Movement. Came also the Russian writer, Solovyoff the younger, who had met H. P. B. in Paris the year before, and whose evil Karma it was subsequently to become tool and victim of the forces opposed

to her and her work. During her Wurzburg residence H. P. B. was also visited by Mr. and Mrs. Sinnett and others from London and Paris. Here also came many others moved by sympathy, by gratitude, by curiosity, by all the motives that affect mankind.

H. P. B. lived at Wurzburg for nearly a year, alternating between long relapses and brief partial recoveries. During the whole period her labors never abated. Articles for "The Theosophist," miscellaneous contributions to Russian periodicals for her daily bread, and a correspondence that daily increased kept her busy. Many of her letters at this period were written by her volunteer helpers at her dictation or direction. During the whole period, also, she was occupied with the vast burden of the composition of "The Secret Doctrine."

In May, 1886, her medical advisers once more insisted on a change of climate and surroundings if her life were to be prolonged. Accordingly, she removed to Ostende, Belgium, and here she lived in constantly increasing toil and turmoil. Dr. Anna Bonus Kingsford and her associate, Mr. E. Maitland, visited her here, and here came many English and French Theosophists for making or renewing personal touch with her. Late in the winter and in the early spring of 1887, the physical state of H. P. B. once more became so desperate that her life was despaired of. Miss Francesca Arundale, Miss Kislingbury, the two Keightleys, Archibald and Bertram, and other London Theosophists were anxious for her to remove to England where she could be better cared for. Madame Gebhard and Dr. Ashton Ellis, a young London physician and member of the London Lodge, were telegraphed for by Countess Wachtmeister. They came in all haste and were assiduous in their ministrations. This unstinted devotion once more pulled H. P. B. through the crisis. The Keightleys came over and urged the necessities of the English Theosophists for her presence among them. Yielding to the loving solicitations of these devoted friends and followers, the wanderer once more took ship, carried on board as before, and, physically a helpless and inert mass, was installed in a cottage in Norwood, where she passed the summer of 1887. In the autumn the house at 17, Lansdowne Road, Holland Park, West, was taken by her friends and thither H. P. B. was removed to quarters specially prepared for her in the midst of an atmosphere of good-will and watchful consideration.

Thus surrounded and sheltered, H. P. B. measurably regained strength, though her health never became such as to exempt her from continuous physical suffering or to enable her to take needful exercise. It is doubtful if during the last six years of her life she had a single waking hour of complete relaxation, and it is certain that she rarely was able to go outside her domicile unaided. Yet these six years were the ones of her stormy career most filled, not only with the trials and tribulations incident to the many attacks upon her name and fame, not only with the press and demands of

claimants upon her time and attention, not only with the correspondence and work of the Theosophical Movement from day to day, but they were, as well, the most fruitful of enduring results for all mankind. It was during this period that "The Secret Doctrine," the "Key to Theosophy," "The Voice of the Silence," and the "Theosophical Glossary" were written; "Lucifer" was begun with its first issue dated September 15, 1887, and its monthly contents during the succeeding years contained a steady stream from the inexhaustible fountain of her wisdom.

The presence of H. P. B. in Europe resulted from the first in a revival of courage, confidence and action on the part of those who had remained steadfast during the Coulomb charges, the S. P. R. investigation and report, and the succeeding blasts in the press. Work began in Germany and France with fresh vigor and impetus and new Lodges were formed in addition to the existing ones. Many new Fellows entered the Society, some of them persons of considerable reputation in other fields of effort. "The Sphynx" was begun in Germany, "Le Lotus" in France, and the study and discussion of subjects within the lines of the "three objects" went on apace. After the removal of H. P. B. to England additional lodges were established in Ireland, Scotland, in the larger cities of England, and the "H. P. B. Lodge" was formed in London. Here H. P. B. herself replied to questions on the "Stanzas" of the "Secret Doctrine" at a number of sessions. These questions and answers were stenographically reported and, when revised, were published as "Transactions 1 and 2 of the Blavatsky Lodge."

When the S. P. R. *Proceedings,* vol. III, were published late in 1885, Mr. Sinnett, then President of the London Lodge, wrote a pamphlet "Reply" which was published early in 1886. He also wrote a strong letter to "Light" the leading Spiritualist publication in England. His clear statements and wide repute went far to stem the unfavorable tide of press comment consequent on the S. P. R. report. In the summer of 1886 his "Incidents in the Life of Madame Blavatsky" was published by Redway. This book, with its partial disclosures of personal matters, its anecdotes and narratives of the most astonishing phenomena, its mysterious hiatuses, its pervading atmosphere of sincerity, candor and common-sense in the midst of the well-nigh incredible marvels recited, and above all, with its pictures of the living H. P. B. as a most fascinating and human being steadily giving herself soul, mind and heart to a cause sacred to her; a good-natured, unrevengeful fighter undismayed and undaunted by the mountains of hatred and calumny heaped upon her—this book created a profound impression far and wide, and aroused a sympathy for this martyr to her convictions, and an interest in her teachings, that brought many into the ranks of the Society, and turned to good account the adverse findings of the S. P. R.

In the spring of 1885 was published "Light on the Path, written down by M. C." The initials stood for Mabel Collins, niece of

the celebrated novelist. Mabel Collins was a "psychic," a member of the London Lodge, and herself a novelist. "Light on the Path" was "written down" by its sponsor without previous knowledge or study of Eastern teachings. As originally published it was but a small pamphlet without the "Comments" subsequently published in "Lucifer" and incorporated in most of the later editions of "Light on the Path." The work created a veritable sensation and has probably been more widely circulated than any other single Theosophical publication. Its companion books, "The Idyll of the White Lotus," and "Through the Gates of Gold," have also been very widely read and studied. Many stories have been told, both by the reputed author and others, regarding the actual source of these writings. These will be discussed in their proper place. It is sufficient here to remark that these writings, like any other, must rest at last upon their own inherent merit, and that they bear no comparison with any other of the numerous prior and subsequent writings of Mabel Collins.

"Five Years of Theosophy," made up of articles reprinted from the first five volumes of "The Theosophist," and "Man—Fragments of Forgotten History," by "Two Chelas of the Theosophical Society," were issued in 1885 by Reeves & Turner, London, and both passed through several editions. The "Two Chelas" are stated by Miss Francesca Arundale to have been Mohini M. Chatterji and Mrs. L. C. Holloway ("The Theosophist," October, 1917).

Passing now to America, the original starting point of the Theosophical Movement, the Theosophical Society and the teachings of Theosophy, the student will find that contemporaneously with the revival in India and the renaissance in Europe and England, the spiral upward path of the Movement on its return to the source produced a fresh and higher impulsion in the United States. Whereas, in India the restrictions were such that practically the whole force of the Movement took the line of the Second Object, and in England and on the Continent the environment of thought and action naturally limited the major attention to the line of the third object, in America the chief stress from the beginning of the second decade was upon the great first object.

In India the study and discussion of comparative religion and philosophy was the only possible open door to any arousal of interest among the members of the hitherto rigidly exclusive sects and castes. In England and Europe, given over to Christian sectarianism, scientific materialism and spiritualism, and with the binding fetters of caste and class exclusiveness only less rigid than in India, only the neutral ground of interest afforded by the third object gave a field in which to sow the seed of the theosophical teachings. In America the second and third objects had formed the magnet for the original organization and membership of the Society, had been used by H. P. B. as the *raison d'être* for the writing and publication of "Isis Unveiled." Not till the second decade of the Society opened was it

possible to re-start the work of the Movement in its direct public channel, the Society, on the real line, that of the first object, and the beginning of this was in the United States, at New York, in the Aryan Theosophical Society, the reorganization and reincarnation of the Parent Society of 1875. The presiding genius of the Aryan Society, and of the work of the Movement, esoteric and exoteric, in the United States was William Q. Judge. With the second decade the work fell into its three streams with Mr. Judge in America, H. P. B. in Europe, and Col. Olcott in India. As we shall all too soon see, that which was intended to be the three great natural branches of the work of the Society, metaphysically as well as geographically, broke into alien organizations as well as alien purposes.

Mr. Judge had kept up an unbroken communion with H. P. B. and an unbroken accord with Col. Olcott during all the years from the time of the separation of the three Founders at the close of the year 1878 when H. P. B. and Col. Olcott departed for India. In the early summer of 1884 he had gone to France and passed some time with H. P. B., proceeded thence to India where he formed acquaintance with the leading Hindu members, completed his touch with Damodar and others connected with the First and Second Sections, and had returned to America near the close of the year. During the year 1885 he was busied with the rejuvenation of the Aryan Lodge, with the revival of interest among the scattered Fellows and the few existing lodges in the United States. In April, 1886, he issued the first number of "The Path," the magazine of which H. P. B. said and wrote, "it is pure Buddhi." Thenceforth "The Path" was the organ *par excellence,* not only of the American members of the Theosophical Society, of the First Object of that society, but of the Theosophical Movement and the practical, devotional applications of the teachings of Theosophy. Within a year from the commencement of its publication the number of branches had tripled, and active study and propagandum had created a widespread interest in the press and in the public mind. The "Board of Control" appointed in 1884 by Col. Olcott, the President, at Mr. Judge's suggestion, for the facilitation of the routine of the American branches and membership, continued until the summer of 1886. October 30 of that year, again at Mr. Judge's request to Madame Blavatsky and upon her suggestion to Col. Olcott, the Board of Control met at Cincinnati together with delegates either in person or by proxy from most of the American Lodges and organized the "American Section of the Theosophical Society." In April, 1887, the first Convention of the newly formed Section met at New York City, a constitution and by-laws were adopted, officers chosen, and the first democratic organization embracing a number of independent branches was effected in the Society's history. Mr. Judge was elected General Secretary of the American Section. The "American Section of the Theosophical Society" was not an organization of the individual Fellows of the Society, but a federation of

all the Branches, Lodges, or Societies in the United States. Each separate Society was autonomous in its own internal affairs, like the states of the American Union, but all were joined together in a single governing body with its own constitution, powers and officers, similar to the federal government, which was, in fact the model followed, both in the organization of the Parent Theosophical Society and of the "American Section." The General Council in India was recognized, and the unity of the Society throughout the world in purpose and teaching was affirmed; at the same time the right to independence was placed on record in these words of Mr. Judge in his first formal Report, read at the Second Convention at Chicago in April, 1888: "Of course the American Branches could have met together and formed themselves independently, but since we draw our real inspiration from India, it would seem unwise as well as disloyal to have failed to try and keep the orderly and regular succession." The prior *de facto* nature of the conduct of the Society's affairs, corresponding to that of the confederation of the thirteen colonies before the adoption of the American constitution, was also recorded in these words referring to the previously existing "Board of Control": "That Board was therefore in charge of the interests of the movement here, and was in fact a continuation of the system of somewhat paternal and unrepresentative government which had up to that time prevailed." The "somewhat paternal and unrepresentative government" continued to mark the conduct of affairs in India throughout, and in Europe until 1891, but in America the conduct of the Society was henceforth strictly democratic.

This Convention of 1888, while the second chronologically, was really the first from the standpoint of organized activity in America. It was attended by delegates in person or by proxy from all the active Lodges in the United States, by that time twenty-two in number; was signalized by letters of greeting from India, from the Council of the "London Lodge," and by the attendance of Dr. Archibald Keightley as a formal delegate from the "Blavatsky Lodge" and the "London Lodge," in both of which he was an officer. Dr. Keightley was also acting as the special representative of Madame Blavatsky, from whom he bore a long and important Letter to the Convention. This Letter was read to the assembled delegates and afterwards printed in the published "Official Report of Proceedings" issued by the American Section.

The autumn of 1888, the beginning of the fourteenth year of the Society's career, was marked by the most important event in its history, next to the organization of the democratic "American Section," and was, in fact, the outcome of that epochal point. We refer to the public announcement and inauguration of the Esoteric Section, which must now be traced.

(To be Continued)

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XVI.

(Concluded)

Q. The Chapter says: ". . . . the Adept in such dynamics is able to disperse the atoms of an object—excluding always the human body." Why not the human body?

A. Because no human or animal body could be so dispersed without the destruction of the life of that body. But while the body can not be dispersed, it can be so changed as not to be seen, although present. This is done by an understanding of the laws of the *Akasa,* or æther, by which the sight can be made to stop at a certain point and go no further. That is, a point might be made, taking an orbit, and stopped there. Then the body within that barrier would be invisible.

Q. I infer from Mr. Judge that Cohesion is a power in itself, and not due to either attraction or repulsion. In what way may it be distinguished from these two forces?

A. Cohesion is that power brought about by the *will,* and which the will can disperse; whereas the attraction and repulsion of atoms of matter, if not disturbed by a superior force, will exhaust itself and allow the atoms to go back to their original form. You can part the particles of anything; that is, you can dissolve the solids into liquids, etc.; but if you let them take their own directions they will go back into their original form. Yet the will of man can hold together or disperse any form, and the cohesion of a sun, let us say, is due to the combined power of all the intelligences which form the sun by acting in one direction.

Q. How is the power of adhesion related to Cohesion?

A. There are some substances of different kinds, distinct bodies, as solids and liquids, that can be made to adhere, but it is by reason of either electric or magnetic attraction in those substances, which otherwise would not easily adhere. The great laws of elec-

trical force are behind all these operations. Cohesion works on the particles of a single object. As now constituted, there is a rate of vibration which represents the combination of the vibrations of the intelligences composing the object. In other words, the object has a mass chord which keeps it in shape. Once you know the mass chord, you can strike a tone higher, and the object will disperse.

A. Is not the mastery of the air on the part of man a mystic power?

A. No; it is not in any way a mystic power. Man's desire to fly and to get a machine that will enable him to do so is the only power behind the mastery of the air. Any boy who flies a kite understands the primal principle of flying—that it is the angle of the impact of the air upon a plane surface that holds the machine up. But, perhaps, the *desire* to fly comes from something in the past—something hitherto hidden in the natures of men. The Atlantean Races, it is said, fought their battles in the air. They did not use gasoline, however, to propel their ships. They used a solar force, and they had a solar engine which had no machinery but served as a focal point—a point of impact—for the sun's rays in several phases of operation—as a driving force, an ascending force, a descending force, or whatever force they required.

Q. Are not the Orientals by a certain system of breathing able to overcome polarization and so to levitate the body?

A. They concentrate upon an idea until they lose all sense of bodily existence. It is not conscious levitation. They may or may not overcome the polarization of the body, for it depends upon the knowledge of the one who is using the process, and also on the condition of the astral body and the physical body at the time. They have to know the proper way to cause levitation. But what does anyone want to levitate for? What would be the use of it?

Q. Was not the knowledge of levitation put to good use by the Egyptians in building the pyramids?

A. That was in older times before we became as we now are. We must remember that we are not as good as we once were, nor so wise. We have come down the stairs further, and, to use a simile, we are working now in the cellar, instead of on the first floor. When we worked in the very early Egyptian nation, we had the knowledge which enabled us to change the polarity of the immense stones and make them easy to handle. Even the bringing of them from tremendous distances was accomplished by the knowledge of polarization. In one period we used song; that is, certain methods of chanting. In other periods, we used a metal of which we have no knowledge at the present time. This metal had the effect, when placed under any heavy weight to prevent the attraction of the earth from taking place, for that is what weight is—the attraction of the earth for certain masses of substance. Break that attraction and the weight is as nothing, or just comparatively light weight.

Q. Mr. Judge speaks of us as the Atlanteans who were sorcerers. What is meant?

A. The Atlanteans misused the powers that they had. But we are not saying this about the Atlanteans; we are saying it about ourselves. The old Wisdom-Religion teaches that we *are* the Atlanteans, in fact. We once had great powers, and we lost them through misuse in the Fourth Race, and again in the Fifth Race, as the earlier Egyptians. Now the question is, have we reached the point where we can regain our powers by rightly using the powers in our present possession?

Q. How can Mr. Judge know, as he states, that every man of every race has the same powers?

A. First, by seeing them in many men and women of many races, and then, by knowing the common origin and nature of all human beings. If you heard one man sing, for instance, you might think that he alone could sing; but then hearing many people sing you would know that all men had the faculty of singing and the singing itself was merely a matter of training. Man is a composite; that is, his principles are composed of every element that exists anywhere in the great ocean of Life. Hence, the same possibilities exist in each and every one.

Q. Why is it that dreams are often such an absurd mixture?

A. Yet in the dreams the absurdities seem natural enough. It doesn't seem at all strange to us if in our dreaming we are, let us say, sitting in a temple, then instantly moving in a certain direction in a city street, and then all at once finding ourselves in a boat on the ocean. In dreams, we *have nothing whatever to check up with.* We have our own boat, our own street, our own temple. We are making our own world and our own ideas; we are following our own courses. In waking consciousness we can't dream very well, because, either somebody else will check us up, or we can check ourselves up with our name and address and identify ourselves by the ordinary modes of thinking among people.

Q. How can we know a dream is from the higher nature?

A. By knowing the nature of the inner man. When that knowledge is applied to the dream, its nature discloses itself and there is no question as to whether the dream is from the astral plane or from the higher nature. As a rule, all that we experience of a dream from the inner man is a feeling, for the dream being strained through the brain is all broken and confused. A dream that makes a profound impression, of course, can not be a mere surface dream.

Q. Does Karma affect our dreams?

A. Karma is always in operation; it is action and re-action, whether we are awake or dreaming or in any other state. Those causes which are started in the waking state have a repetition in the astral state because we are dreaming on the basis of the impressions of our personal lives, thoughts and feelings.

Q. Dreams from the basis of the personality must be very different from those proceeding from the Inner Man?

A. Yes. We have hard work *thinking* in a language we are learning. We can read it, perhaps, but can not think in it. We can write it down, perhaps, but we can not think in it. We can even figure in it, but we can not think in it. That is precisely our difficulty in dreams. We have to think in the language we are acquainted with and then translate it back again into the language of the Ego, which is not any of the forms of language used by human beings anywhere. The language of the Ego each one has to learn for himself. It is beyond our ordinary sounds and phrases of speech, and based upon the occult symbols of sound, color and number. It is related to geometrical forms—the circle, the triangle, the square, the various angles and counter-angles, all of which have their meaning. The four-pointed star, the five-pointed star, the six and seven-pointed stars, for instance, all have their distinctive meanings. Perhaps the five-pointed star with some would refer to man and be a means of identifying men, just as words serve in waking consciousness as a means of identification. The four-pointed star would refer to an animal, and so on. The soul's language is all allegorical, in fact. Mr. Judge once said that the Ego might take for his own purpose a grain of sand as a symbol for a mountain or a drop of water for a lake. Truly, the whole knowledge of the occult lies in geometrical forms and certain colors and sounds.

Q. But if each Ego has his own language, how can he converse with other Egos?

A. Each would use his own language. You know that a Chinaman and a Japanese can each read in each other's language the characters of either. A universal language existed at one time. But, in the case of an Ego, communicating with another, you must remember that the use of sounds and phrases is not required. As soon as the nature of one is in synthetic relation with another, the ideas are interchangeable. There is a perception of the inner nature of things rather than the form. It is possible for one who does not understand English at all, hearing speech in English, yet to understand all that is said.

There is another thing. When H. P. Blavatsky was in India, she talked the language of the Hindus. Several years afterward, however, when one of the Maharajahs came over to London to see her and began talking to her in Hindustani, she said: "What on the earth is the man saying?" "Why," he said, "Madame, you talked in that language when you were in India." "Oh," she said, "That was in India." So, there is something in the surroundings, too, that carries the knowledge.

Q. Would the case of Blind Tom, who could play the piano without ever having learned, be one of mediumship?

A. No; that was not mediumship, but merely the expression of his own knowledge learned in another life, and brought into being

again. Our geniuses are men who in other lives have specialized in music, in literature, in art, in poetry. They are in so many cases eccentric, as we know—sensitive, hard to get along with, "temperamental." The reason is, they are unbalanced by having cultivated one faculty, merely, to the exclusion of the rest of the nature.

Q. Could you say that truth comes out of the ether and we absorb it?

A. No; that is an absolutely erroneous conception. Truth does not come out of the ether. Truth of whatever nature comes from *intelligence* and is perceived by intelligence.

AN ARGUMENT

IN CONVERSATION WITH W. Q. JUDGE.

I do not like arguments. They lead into endless labyrinths and convince no one. For conviction must come from the inner consciousness absorbing a truth.

If you overcome an adversary in argument you do not convince him of any fact—save that you are better posted on your side of the subject than he is on his side; and leave him with no intention of adopting your theories, but of studying to strengthen his own that he may the better combat yours.

It is better to ask permission to state your case clearly, producing your evidence; then leave your cause to mature deliberation in the mind of your adversary.

If you have a truth, and the soil in which you desire to plant your seed is ready, he will receive it. If not, it is quite useless to argue the matter thus setting up vibrations of antagonistic force harmful to both yourself and others.

You may say that Plato point by point combatted all opposition to the theory of the Immortality of the Soul. True; yet, in all the centuries subsequent, how many have believed in the soul's immortality because of the victory of logic compared to those in whose consciousness awoke a conviction from the gentle teachings of Buddha and Jesus?

Controversy belongs chiefly to the intellectual plane, and is seldom waged for the pure spiritual uplifting of humanity.

When we have come into higher conception of brotherly love there will be no argument; for if a brother can not perceive a truth when its evidence is stated then he is not ready.

Seeds are never *beaten* into the unbroken ground but *sown* in the tilled soil.

WHAT SURVIVES AFTER DEATH?*

DAY after day we are constantly confronted by the fact that we are all subject to death. No matter how we may live, whether our lives bring to us failure or the greatest possible success in the eyes of the world, death is there at the end. So sure as there is birth for us, so there is death. Each one knows that sooner or later death must be his portion, but what does he know of after death? What, if anything, survives? Religions such as we have professed do not give us any information whatever on this most serious question; materialistic science presents us no solution; from neither religion nor science have we gained anything to rest upon when the great conqueror of all human bodies appears before us. Is there any hope in life that what we are doing may be of any value after death? Whether we can answer that question, or not, before death confronts us, the confronting of death will be there. The time will come.

If there is any solution to the problems presented by death, it must be perceptible during life to have any value to us as living human beings. It must be a reasonable solution, sufficiently evident to us as we now live to convince us of the correctness of the solution. There, then, must be clear evidence as to an understanding of the facts of *life* before we may accept any explanation as to what must be after death. When we know the meaning of birth; when we know what we are working here in bodies *for;* when we know what all manifested life exists *for;* then we may have an answer as to why we pass so few years in any one physical existence; where are our friends, our parents, our grandparents, who lived as we are living and now are gone; we may know if life has ceased for them and, then, if life can ever cease for us.

There is one fact of human existence which should guide us in our thinking—the fact of law, ruling in everything that we do. Is it not our knowledge, our perception of *law* that enables us to control the elements in nature? We control the various substances and elements by understanding the law of their operation. We know that the law of action and re-action prevails in nature; we recognize in nature the law of cause and effect; but do we not know that law rules in our very selves? We know there is a law under which the body grows from conception to birth, from birth to maturity, followed by gradual declination. Just as there is for man a cycle of birth, youth, manhood, decay and death, so there is a succession of events in nature, which we perceive to be a universal law. Morning, noon, and night are followed by morning again; spring, summer, autumn, and winter are followed by spring again. So we ought to be able to perceive that, as in nature, our birth this

* From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

time is but in orderly succession after previous death; that we must come again and again for a life-time on earth, just as we come again and again to our day-times after the night. We must have passed through a great sweep of existence to have reached this present birth, but that must also have been the operation of law. The choice lies between law and chaos. There can not be law here and chaos there. All is under law; or, all is chaos. Our whole experience shows that law rules, and the conclusion becomes necessary that law rules in every thing and in every circumstance. Law, therefore, must rule on both sides of death.

But is this law enforced upon us by some powerful Being? If so there is no hope whatever for us. And who are WE operating under this all-inclusive law? If we are our bodies, we are small beings. If all the life there is is what we feel and experience in our bodies, life amounts to nothing. Very little thought, however, will convince us that we are *not* our bodies. We know that our bodies are under constant change from birth to the present time; constant change will go on until the cessation of these bodies; but we do not change. The same "I" was child, youth, young man, and older man. The identity has not changed at all through all the changes of body it has experienced. Nor are we our minds, as so many believe. Our minds are merely certain bundles of ideas in regard to life, and we must be greater than those minds *because we can change them.* Nor is there any imaginable limit to that changing. No matter how much knowledge we may acquire, we can go on learning; no matter what kind of a mind we may have, we have the illimitable power to go on increasing it. If one doubts the existence of anything greater than mind, he has but to see that the very fact of doubting, the expression of doubt, shows an act and purpose beyond the idea. We could *utterly refuse to think,* and *still exist.* We must look deeper for ourselves than the mind and the body. Both are but instruments which WE use.

Then, what can we be? There is that in us which lives, which thinks, which is life itself, which garners all experience, which itself changes not at all. It is smaller than the small, as the ancients said; it is greater than the great. It can not be weighed nor measured. We can not say where it is and where it is not, and yet it is the one thing in us—our very selves—which enables us to have any experience, any idea or combination of ideas. Call it Spirit, if you will. Call it Life. Call it Consciousness; for we well know that we can not have any experience unless we are *conscious* of it. The ancients said: The Soul is the Perceiver, is Vision itself, pure and simple, and it looks directly on ideas. Spirit sees the idea; actions flow from the ideas adopted. Our differences are in respect to mentality, in accordance with the kind and range of ideas; but we have all sprung from the same source; we all have a common basis, a common essential nature which is Spirit and Life itself.

Our days and nights afford an illustration of the fact that we can let the body go, that *we can depart from the body,* and *still*

exist. While we are awake in the day-time, we act outwardly through the organs of the body which serve to transmit and receive impressions. At night, these activities are stilled, and it is said that we sleep. But how may we know we are *conscious* during those hours of the night? Because when we awake, we can say, "I dreamed," and there is no question as to our identity in the dream. We were conscious, too, of having all the senses; we had, apparently, the powers of motion. So, notwithstanding the dormant condition of the body, in that state we call deep sleep, we were still acting, living, conscious beings. It may not be difficult to conceive that, during the greater portion of the night's rest passed in what is known as "dreamless slumber" of the body, we are conscious; that our action is of a higher and finer kind than that of waking-life, and that it is possible for us to keep a conscious hold on that action, to bring back into this brain of ours, which we are using during the day-time, the memory of every act on every inner plane of being. The soul—the Real Man—with all his past experiences is fully awake when the body is asleep. The night-time of the soul is the day-time of the body. But it is only in exceptional cases that a human being *knows* that he is conscious all the time; that Consciousness can never by any possibility cease. Yet each one can see for himself that if Consciousness ever ceased, there would be no possibility of its ever beginning again. We can see continuing consciousness in the fact that we are able to take up, each day in our life, the work of the day and days before.

Theosophy is presented for the purpose of showing that this full consciousness in the day-time, in operation through the body, is possible to every man. If we had that consciousness, what, then would death mean to us? It would mean no more than sleep. Death would mean merely a letting-go of the body which had become useless to us. We should know that death could never touch us any more than sleep reaches us; that as our consciousness is continuous, whether the body is asleep or awake, so when the body dies, there is no cessation for *us*.

What, then, survives after death? The *man himself,* with all his tendencies, with all his experience. The *Thinker,* the Soul, is what survives, is what can never be extinguished, can never itself suffer, can never be involved, is always of its own nature, no matter what conditions a man may become involved in for the time being. Conditions, whether of joy or suffering, must have an ending; but the *One* who enjoys, the *One* who suffers, the *One* who feels, changes not at all. That which survives is our very selves—all that we call ourselves—the self who wakes, who dreams, who enjoys, who goes into different states, through all the worlds. Let us say that this life is a dream in which we have our sufferings and our joys. When we awake, we shall have other experiences, but it is that something *permanent* in us which takes to itself of each and every experience; coming into any field of operation, it gathers

experience according to the tendencies which itself has engendered on that plane of being. Thus man has no other experience on earth save that which is his very own, save that which *he has made part of his action on this earth.* The law of action and reaction, of cause and effect, sowing and reaping is, then, *his own law.*

What is it that survives? WE survive, as conscious beings, with all the powers of perception, with all that we have ever gained, and thus shall it ever be. There is no cessation for us. Bodies wear out in one life, as we know, when they are no longer capable and useful. Would we in wisdom wish to continue in such bodies? No: the soul demands a better instrument. We tear down the old house to build a better one, or it may be a worse one, we might remember. If we are selfish, if we work for this body alone, if we are against our fellow beings, then, in a body we shall have the re-action from our selfish action. This is law, and not sentiment. It is not the doings of our fellow men that we are suffering from, but the evil we have sown coming back and pressing with its full weight against us. Not until man assumes his birthright and realizes that the whole course of evolution is the working out of the laws of justice, will he take the first step forward in true progress, which leads to *conscious* immortality.

IS KARMA MERCIFUL?*

"What place have mercy and forgiveness in Theosophy, and are they consistent with Karma?"

W. Q. J.—Mercy and forgiveness should have the highest place in that branch of Theosophy which treats of ethics as applied to our conduct. And were it not for the perfect mercifulness of Karma—which is merciful because it is just—we ought long ago to have been wiped out of existence. The very fact that the oppressor, the unjust, the wicked, live out their lives is proof of mercy in the great heart of Nature. They are thus given chance after chance to retrieve their errors and climb, if even on the ladder of pain, to the height of perfection. It is true that Karma is just, because it exacts payment to the last farthing, but on the other hand it is eternally merciful, since it unerringly pays out its compensations. Nor is the shielding from necessary pain true mercy, but is indeed the opposite, for sometimes it is only through pain that the soul acquires the precise knowledge and strength it requires. In my view, mercy and justice go hand in hand when Karma issues its decrees, because that law is accurate, faithful, powerful, and not subject to the weakness, the failure in judgment, the ignorance that always accompany the workings of the ordinary human judgment and action.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of August, 1891. The title used is our own.—EDITORS THEOSOPHY.

FROM THE BOOK OF IMAGES

TO Narayana came at nightfall Nilkandi, home from the wars, who seated himself among the listeners, and when the time for questioning arrived, remained silent in the midst of the company.

The villagers, according to the example set by the head men, looked neither to the right side nor to the left, their breath rising and falling evenly as they leaned upon the tones of the Sannyasi, so that his words seemed to come from all alike.

In the familiar quiet of evening the children, like the young growth at the edge of the forest, swayed in the swaying of the discourse, following the example of the elders, so that the meaning of the Guru seemed to enter the pores of all alike.

When Narayana had told the assemblage the tale of the Wandering Eye peering in all places for that which is near at hand, seeking in dark places that which is the light of the world, not recognizing that Jyotis is the light in the head, he pronounced the word Atha, meaning "peace be in you." Then, the peace being present in the hearts of all, he repeated the colophon from of old, his tones uniting with the familiar quiet as the rain drops unite with the fields, the teaching uniting with the understanding of the listeners, head men, elders and children, as Guru and chela become one in the Soma.

"He who is in the sun and he who is in the heart, they are one and the same. This Spirit cannot be found by much seeking, for he who seeks thus believes that the Spirit is in another place and therefore absent from himself. The Spirit cannot be found by seeking in the temples, for he who so seeks knows not that he is the temple of the most High. The Self cannot be found outside the self. But a wise man, looking inward with reverted gaze beholds the Self within. Like a child, like a sage, he sees the Self in all things and all things in the Self. There is no other religion than this."

"Verily," heard Nilkandi within himself, without moving, "this is a true Warrior. Take his orders and obey them, not as though he were a General, but as though he were thyself, for he is thyself. There is no separateness at all." Whereat Nilkandi maintained resolutely silence, marvelling this voice in the silence.

The voice of Narayana became one with the voice of the silence. In the silence inaudible mutterings stirred in the hearts of the listeners, questionings echoed ancestrally in their heads demanding utterance, producing in each one desires according to his nature, as the rain drops quicken the life in the fields.

A cobra which had come out of its hole and swayed in rhythm with the voice of Narayana, groped its way out of the circle, re-

turning once more to the jungle. A child whispered to its parent, "it goes to seek the Self in the darkness."

A Vaishhya, in whose nature dwelt the spirit of barter, addressed the Guru with the appearance of great respect.

"Master," said he, "thou knowest, and all here, that I desire spiritual knowledge, esteeming it of great price. I am ready to perform sacrifice if indeed wisdom may be acquired. But there be many contradictions of utterance among those demanding alms and promising rewards in future births for meritorious deeds. How shall a man, among all these, determine the true teacher and the true teaching?"

"By one's self determining to be true."

"But in this world of Maya how shall it arrive that we be not deceived to their profit by false teachers, we being ignorant of the true way?"

"By oneself being true in this world of deception, the self is transported to the world of truth. Without moving is the traveling upon this path."

The vaishhya stroked his palms as those do who merchandise without fixed prices, appraising the custom before naming a price. A sudra who sat near in the posture of humility, forsook his posture and sat at ease as among familiars. For the sudra is the shadow of the vaishhya, and memory not being left behind where sudra and vaishhya go, the sudra but acted according to the inner perception of the example set. The vaishhya continued his questioning.

"Lord, how shall a merchant fulfil his dharma and yet gain spiritual knowledge? Shall a vaishhya forsake all without assurance? For of a surety the merchant who parts with his possessions without recompense loses not only his goods, but his credit with the masters of caravans. Credit being lost, confusion falls upon that merchant. Caste is lost, and with the loss of caste, loss of all. It is a sin to lose caste. Instruct me, who am desirous of profiting by thy words."

"All castes are of the Spirit, but the Spirit is not of any caste. In one who is seeking the Spirit it is unworthy to be troubled over caste. The dharma of a merchant is to buy and sell. In him who sells as he buys, assiduous only that value be given, the Spirit is present in all his transactions, and the way has been found. The Spirit cannot be found by those of doubtful mind, desirous to buy by one scale, desirous to sell by another."

A night-bird flew hither and other where over the company and then hastened with beating wings through the openings of the forest. A father whispered to his child, "the Wandering Eye is seeking the Self."

The merchant rose as one whose time has been wasted in profitless custom. "I am accustomed to treat and be treated with re-

spect. I perceive that it is profitless to treat with those who do not respect the caste of vaishhyas, and who reply with evasions and indirections to direct questions asked with respect by sincere seekers." Then the vaishhya departed without the salutation of respect that is accorded to Yogis.

The sannyasi remained in the posture of equal-mindedness, as one who sees not nor hears aught amiss. A child seated behind Nilkandi touched his hand holding the shield. "Hast thou found the Self, O soldier with a shield?" Nikandi took the child's hand in his, but answered not the question. Nevertheless, the child found companionship in his touch and murmured, "Atha, O Warrior. I will stay with thee."

After a season, the sudra exercised the power of speech, asking as one who places the Guru upon probation.

"Master," sayeth this sudra, "it is not meet for a sudra to question the Elders, but it is well known to all here that this is a merchant of dignity and repute, and it is evident to all present that he departed in discontent and in doubt. His influence will be lost, and even his dissatisfaction may be visited upon us. Peradventure he will speak words of disparagement of religion, turning many from the path. Why, Lord and Venerable, didst thou not answer directly the direct questions of a good and sincere vaishhya, whose caste is entitled to the respectful consideration of all men?"

The sannyasi remained silent, as one who heareth no question addressed him. A bat, vaulting from an orchid rooted in the rotting bark of an ancient tree, flew crookedly up a path through the jungle. Two children, a girl and a man-child, whispered to each other, "it is peering in all places for that which is near at hand."

The sudra rose slowly, made obeisance to the company, such as is customary to make to a Teacher, and made salutation to the Guru such as is accorded by custom to those of no caste. For both pariahs and sannyasis are of no caste, the one being rejected of all castes and the others being rejecters of all caste. Thus by subtility did this sudra accord to the Venerable One the treatment accorded to pariahs. Sayeth this sudra, "it is the duty of a true man of caste, even of the lowest caste, which am I, to follow the example set by the superior caste. In this way is defilement avoided, and true religion preserved."

This saying was received with respect by the company, accustomed to the restrictions of caste and the religion of castes. According to the example set, as the sudra departed to follow the merchant, most part of the company rose and went their way to their familiar abodes, some according salutation, some not according salutation, some making the customary obeisance of respect, some not making the accustomed obeisance of respect, some with uttered complaints, some with inaudible mutterings. The head men rose first, as is proper in the gatherings of the villagers, the company following the example set in all things.

There remained only the child and Nilkandi. The Yogi remained silent, as one who has been transported to another world without leaving this world, seeing by the light of Jyotis the beings of another world.

After the interval of respect proper to be maintained upon the departure of the elders, and after the measure of restraint proper to be accorded to the presence of an elder, the child spoke as is proper for a child to a sage. "Father," said the child, "this is a Warrior and thy peace is in him. Tell me if he has found the Self within, for though he holds my hand and it comforts me, he has not yet spoken to me."

The Guru returned to this world without leaving the other world; for a child is, veritably, O Companions, an inhabitant of the two worlds; and gave attention to the questioning of the child. Luminosity shone from his eyes and lighted up the meditation of Nilkandi, so that he spoke, but whether he spoke to the child or the sannyasi, or whether he spoke in the voice of this world or of the other world; of this matter the commentary does not relate discernibly the intending of the voice of Nilkandi.

But it is written in the commentary that both the child and the sannyasi heard and understood with equality of hearing and understanding that which was uttered by Nilkandi.

"I, Nilkandi, having slain all my foes in honorable battle, and being without a country, came hither to this company seeking if there might be a further service in which to enlist. This child hath taken possession of my shield by the power of faith, and holdeth fast my hand by the might of trust. This Venerable One has spoken truths that have laid hold on my understanding, which is simple as a child's. A voice has spoken in me. I marvel mightily at four things."

The child spoke: "Father, wilt not thou speak to this, my Warrior, of the four marvels?"

A leaf fell from a pimpala tree and alighted upright upon the ground. From the leaf the quality of Sattwa denominated luminosity shone with a clear soft light, like to the glow of a lamp sheltered from all winds.

Narayana spoke: "The merchant mind seeketh the Spirit, but in his daily calling the vaishhya seeketh profit, not to render service. The sudra mind seeketh the Spirit, but in his daily work seeketh his wage, not to render service. The mind of the company seeketh the Spirit, but in its daily life performs only the ritual of the repetition of familiar habitudes, not seeking guidance. The beasts seek the Spirit, but each acts according to his nature, not following the light in the head."

Nilkandi spoke: "O child like a sage, and thou, Venerable One like to a child, enlighten me, Masters, upon this voice in the silence, which is the real marvel."

From the pimpala leaf came the singing light, as all the air of evening were musical, playing soft notes upon the earth, the grass, the stooping skies, sa, ri, ga; the young jungle growth, the trees, the moving creatures of the night, ma, pa, da; and, uniting them in the full scale of the heavenly notation, the light of the spheres united with the light of the pimpala leaf, producing the note ni, and uniting the light of earth and the light of the stars into one light, jyotis, the light in the head.

The Voice of the Silence spoke: "Only the Sage, the Warrior and the Child hear my voice, for in them only is there true service. The sage seeks to enlighten those who are oppressed. The warrior seeks to defend those who are oppressed. The child trusts all. Each follows the light in the head, and so hears the voice of the silence, finding the Self in all things and all things in the Self."

Through the night there remains in the forest of the jungle's dark growth, Narayana; Nilkandi, seated among the listeners; and a child holding the hand of Nilkandi. The villagers come and go in the darkness, seeking the Spirit, but through the day's life following the desires hid in the heart.

Jyotis, light in the head, illumines only the path of service. The Voice of the Silence is heard only in the singing light of jyotis.

Nilkandi hath joined issue from seeking further service and has found the heart of the two worlds: the heart of the sage, and the heart of the child.

FROM THE PATH*

Years roll into centuries, centuries into cycles, and cycles become ages; but Time reigns over them all, for they are only His divisions.

The establishment of both Nature and Soul, is by analogy.

—*Kapila's Aphs. 103.*

When the body sleeps people see the playground of the soul, but It they never see; therefore let no one wake a man suddenly, for if the soul gets not rightly back to his body, it is not easy to remedy.—*Upanishads.*

"The future exists in and grows out of the present. He who knows this will do his whole duty."

The Absolute is not to be defined, and no mortal nor immortal has ever seen or comprehended it during the periods of Existence.—*Secret Doctrine.*

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*These Extracts were printed by William Q. Judge in *The Path*, during the year 1889. The title used is our own.—EDITORS THEOSOPHY.

ON THE LOOKOUT

WHY DO WE DIE?

The position taken by materialistic scientists that consciousness in man, or in any form of organic life, is a result of the form, and action therein, has given rise to many theories as to the cause of death. Modern biologists have been loath to recognize the existence of an energising, synthesizing, controlling force, or life, within and behind the form—the cause of it—upon the withdrawal of which death ensues. In fact most biologists completely reject this idea as unscientific. It is of real interest to Theosophists therefore to note the position taken by Dr. R. W. Conant, of Chicago, who believes that a "vital force" coerces the complex forms into "artificial associations," and that when this force is removed the particles leave those associations, and this is death. In a letter to *The Scientific American* Dr. Conant makes some noteworthy statements:

> "I am well aware that some deny the existence of any vital force. Very good. Then it is their privilege and duty to supply a better hypothesis. For they know right well that, with all the resources of chemical and electrical science at their command and with the sun to help them, they cannot create a single living organism, or even the seed of one. However cunningly they may put together all the chemical components of any organism, it will always remain dead matter unless they add in some form the one thing needed—vital force. Not scientific? Just as scientific as the atomic theory or the nebular hypothesis.
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> "So far in our broad biologic survey of this subject we can be fairly scientific, although with many sad deficiencies in our scientific knowledge; but now we come flat against a great wall of mystery which science has never been able to penetrate or surmount. What is the nature of those great twin forces which, working together, make dead matter live, and what are the secrets of their action? Science can only cover her face and cry, 'I do not know; I can not tell.'
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> "Then faith comes and takes science by the hand, saying—vital force, solar energy, gravitation, chemical, electrical, and magnetic attractions and repulsions are all diverse manifestations of one omnipotence and omniscience which energizes the whole universe, assigning to each species of plant and animal its allotted span of life. In all ages many men have given many names and many descriptions to that first great cause, but the best name is God."

IS THE INTELLIGENCE LOST?

Dr. Conant's broad expressions, as quoted, supply a basis from which further and more definite ideas can be arrived at. Since "vital force," or "God," or consciousness, is the synthesizing power within all forms, and since as a result of operation through a form, or instrument, knowledge must be gained, there must be a third factor in sentient existence at whatever stage of evolution it may presently be—Intelligence. If matter is indestructible, although *forms* of matter break down, and if force is likewise indestructible, although energy may be transformed from one kind into another, then it is logical to suppose that intelligence, the resultant of the conjunction of force and matter—consciousness and form—in any given expression, is equally indestructible. Apply the foregoing to a living organism as high in the ladder of being as Man, and Immortality becomes a scientific concept and not a mere hazy and beautiful theory. Not immortality of the physical body as such, for it changes every instant in response to the demands of the intelligence within it; not immortality of any set of ideas held by the being using the form, for he changes his ideas as his knowledge grows. The intelligence, or individual being (for what are we, other than intelligences?) rests in and owes its existence to the One Life, or God, or "vital force" which is the first and omnipresent cause. It is an individualized aspect of the One, just as a drop of water is an individualized aspect of the ocean of which

it forms a part. It can not be annihilated any more than matter or energy can be annihilated. When the form presently in use no longer serves its purpose, it withdraws from it and develops another, concordant with the knowledge gained in preceding experience and observation in forms. Intelligence grows, of course, and that implies evolution of Soul, for the Soul is the intelligence. How else could one account for such a phenomenon as genius, or great Souls like Jesus or Buddha—or great Souls of another order, for that matter, like Nero or the Borgias—for intelligence may find expression in acts of good or of evil. Metempsychosis, reincarnation and re-embodiment are key ideas by a consideration of which Dr. Conant and other biologists of open mind will find themselves able to work out a concordant scheme of life. All scientific *facts* confirm immortality. As one examines them with the idea in mind, they fairly shout the truth. The basic law is action and re-action, with its resultant growth in experience; then another action on the basis of the knowledge gained, and its consequent reaction and further growth—and so on endlessly. The *process* is re-embodiment. But physics alone will not bring true enlightenment. They must be observed and related in the light of metaphysics, and *vice versa.* Writes H. P. Blavatsky in *Isis Unveiled* (Vol. I, p. 5):

> "As it is claimed to be unphilosophical to inquire into first causes, scientists now occupy themselves with considering their physical effects. The field of scientific investigation is therefore bounded by physical nature. When once its limits are reached, enquiry must stop, and their work be recommenced. With all due respect to our learned men, they are like the squirrel upon its revolving wheel, for they are doomed to turn their 'matter' over and over again. Science is a mighty potency, and it is not for us pigmies to question her. But the *'scientists'* are not themselves science embodied any more than the men of our planet are the planet itself."

But this very evidently does not apply to scientific minds like Dr. Conant who leaps with truest intuition to a recognition of basic, self-evident principles. We suggest that he will find genuine stimulus and actual aid in a thorough study and assimilation of the work above mentioned, and then of Madame Blavatsky's *Secret Doctrine.*

CHURCHMEN CRITICISE PREACHERS

These be restless times among the churches and churchmen. In spite of the paper success of the Inter-Church World Movement—from which, by the way, some of the largest denominations have practically withdrawn—many communicants are beginning to realize that something is the matter with their churches, but are finding it exceedingly difficult to say just what. The present fashion is to "whack" the Pastor, if we can judge from some of the articles noted in the religious press. Says one writer in a recent issue of *The Universalist Leader:*

> "Too often we find that churches with abundant means, which belongs to the dead, will advertise a Sunday concert, practically, by famous musicians, and they get fair congregations, when it is known that the preaching of the minister by itself, or as a part of an ordinary service of worship, would not draw a baker's dozen, and yet the preacher will boast that he had so many people to hear him! Well, what did he do, and for, and with them? So far as any one knows, absolutely nothing. He never touched them, as the boys say; they came to hear the music, and counted listening to the minister the price they paid for their pleasure!"

Comes another writer, this time in *The Christian Century* (Disciples), who likewise seems to hold the Pastors in slight esteem. He admits that conservatism, poise, dignity, caution, reserve and tradition have their place, but finds:

> " . . . The churches are still theological ice-houses, still closed every night, except prayer-meeting night, and most of them could just as well be closed then for all the good that is done by a handful of weary and pious old saints gathering to hear a half-baked talk by the pastor . . ."

"I know of a church occupying one of the choicest locations in a big city, a site that would sell for about two millions of dollars, and last Sunday night eighty people were in that church—counting two preachers, the choir—which is paid to come! and the janitor—also paid to come. This church is very dignified, the choir is wonderful, the preacher gets about $10,000 per year. What's wrong? Jesus had his miracles to help him. He was a sensationalist! He was radical and revolutionary. I tell you the Church of to-day is unspeakably slow."

Still another writer in *The Christian Century* (Chicago) believes that the pulpit is "the weak spot in the church of to-day—its Achilles tendon," that preaching is a "futility," and the pulpit "an anachronism." He writes:

"Preaching is not a man-sized job. . . . The average man in the pew is quite as capable of reading the Bible and interpreting any passage which interests him as the average minister."

"Even the moral and spiritual problems of the educated and enlightened man of to-day are largely beyond the grasp of the minister of the church he attends. The ministerial training, environment, habits of life, and, generally, temperament, unite to produce this result. The minister does not know from experience—except in very rare cases—anything of the problems which baffle and perplex the man of business, the public official, the professional man. Theological seminaries can not give this knowledge; it can not be learned from books or otherwise acquired second-hand. It can only come from personal experience—from life. Men who have not thus known the problems which beset men, their temptations and their perplexities, can give very little help to others. When we remember these things it is easy to understand why the pulpit of to-day possesses so little influence."

OLD GODS HAVE FALLEN

Are the preachers so very much to blame? To the disinterested observer it would hardly seem so. The theological systems adopted by the churches themselves are to blame. The ministers are more or less just what the church has made them. The old dogmas are long since out-worn—few intelligent people believe in them any more; but they are the basis of education of the theological student, the very bulwark of the theological seminary. The fact is that the people have moved on, but quite naturally their ministers, trained on the old basis, have not so moved. It is as if one trained a servant to perform a certain task only, and then doing away with the task altogether, criticised and blamed the servant—none too intelligent at best—because he could not perform some other task expertly, or rather, could not tell his master what that master ought to do.

Our nation has actually been irreligious for a long time. It is now gradually becoming aware of the fact. The old standards, however false, at least served to maintain some restraint and saved us from the frank Bolshevism of the present day. Never was there greater need for the popular dissemination of Theosopy, in order that uneasy minds may have something true and substantial to go forward on. Almost anybody can grasp and appreciate the doctrines of Karma and Reincarnation when practically stated so that their application to present day life can be seen and understood. Theosophical students should fit themselves for such work—to be able to speak and write simply and logically, so that even a child can grasp the true ideas. This is no time for "hair-splitting," for mere intellectualism, for the brand of "Theosophy" that concerns itself with astral "didoes" or mere "sweetness and light." The need now is for sound simple statements of the teaching that have a literally *living* application to the conditions of today: what life means, what it is for, what death signifies, the reign of justice, the law of compensation, reincarnation, Masters. These are the lines of thought, clearly and simply presented, that Americans now most need and can best take hold of. They are best given in the writings of William Q. Judge. Let us ourselves learn from and circulate his books, Fellow-students, and thus in our small way make more effective the Western work of "the greatest of the Exiles."